

The Shanghai Conference and Bible Translation

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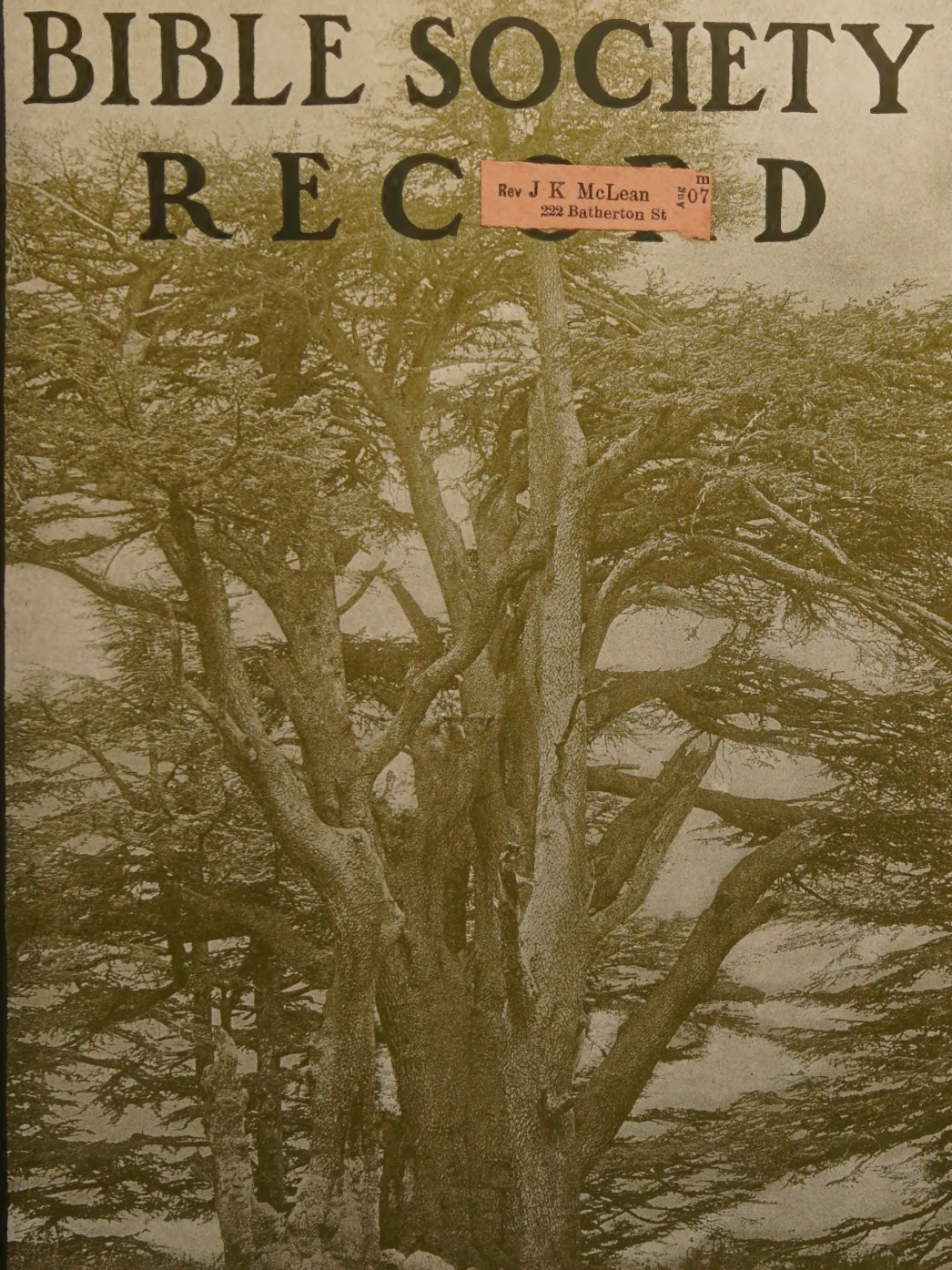
AUGUST, 1907

30 Cents a Year

BIBLE SOCIETY RECORD

Rev J K McLean
222 Batherton St

Aug 07



THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

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PACIFIC

ROBERT MORRISON

AMONG sinologues and Protestant missionaries Robert Morrison has always stood out in bold relief as their pioneer in China, and his beginnings set the course for all future time and made the navigation of the China sea of language and society easier for all who came after, whether student or evangelist. From that first assault on the closed gates of an unknown land has come forth what we see in the Middle Kingdom to-day—international relations recognized, innumerable helps to the study of the language and literature, students increasing on all sides, every province a mission field, and in most of them the blood of martyrs has vivified the seed of the church, missionaries that are no longer numbered by even hundreds, native Christians that will soon be spoken of in tens of thousands, and a fierce craving among the Chinese themselves for whatever the West can teach and for whatever improvements western advancement and western exploits suggest.

—From Historical Note by Sir Robert Hart, Bart.,
G. C. M. G., Inspector General of Customs in China.



(1) DR. ARTHUR H. SMITH. (2) DR. J. C. GIBSON

THE CENTENARY MISSIONARY CONFERENCE, SHANGHAI, CHINA, APRIL 25—MAY 7, 1907

BIBLE SOCIETY RECORD

VOLUME 52

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The Shanghai Conference and Bible Translation

By Rev. John Fox, D.D.

THE Shanghai Conference could not be fully described in even one whole number of the RECORD. The official report, when issued, will make a large volume, and the excellent unofficial publication of the *North China Daily Herald and News* is a pamphlet of fifty large and closely printed pages. Such reports, however accurate, cannot picture the living, glowing reality. This remains, bright and beautiful, in the memory of those of us whose high privilege it was to sit with the glorious company of missionaries, men and women, from April 25th to May 7th, and to share their goodly fellowship in the Martyrs' Memorial Hall (one part of the new Chinese Young Men's Christian Association), commemorating all the martyr missionaries of the century. The noble army of martyrs must surely have been present in spirit in this upper room, which had been finished just in season for the conference, for there had newly come to share the estate of the martyrs, out of the great tribulation in China in the year of grace, 1900, some who else might have been here.

The last conference met in 1890. Ten years later was the natural date for this one, but the chronology of divine purpose read differently. In 1900 came the volcanic "Boxer" outburst. North China was drenched in the blood of saints, until it seemed as if the gates of hell would prevail. But lo! instead there has come out of the ashes of despair new life from the dead, until the phrase, "the renaissance of China" has become a hackneyed commonplace, so clearly is it recognized that the sleep of centuries has broken and China is swinging into the stream of human progress. The value of this conference consists first of all, therefore, in its providential relationship to the extraordinary circumstances and conditions of "New China." Its discussions have a bearing upon the great question of her national destiny. Not unmindful of the past, it looks to the future.

Never, for instance, has there been such a demand all over the empire for the Bible as since 1900. At times the presses could hardly meet it. Never could there be time

more opportune, therefore, for the churches of Christ in China to press on toward the speedy perfecting of the Chinese versions. The limits of space will require me to disregard a score of other matters in order to speak of this subject, which particularly concerns the Bible societies.

First, however, let me give some general account of the conference itself. Its voting membership was limited strictly to Chinese missionaries duly appointed as delegates, and of these there were 476, representing 3,833 missionaries in all China, with 694 visitors, a total of 1,170, coming from two dozen different countries, representing eighty or more boards. Of these, seventy or more were, like myself, the official representatives of such boards. We were not expected to vote, and were only given the privilege of debate under rather close restrictions, which some objected to, but on the whole the rule seemed wise and was not abused.

At the opening reception in the Shanghai Town Hall, where the evening meetings were held, 1,500 persons were present when our Dr. Hykes, Vice-President of the Shanghai Missionary Association, had the honor of making the address of welcome to the delegates. Prior to this, in the afternoon, the formal organization had been effected. There were two Presidents—Dr. J. Campbell Gibson, an English Presbyterian, and Dr. Arthur H. Smith, an American Congregationalist, both men admirably typical of the nations and churches which they represented—Dr. Smith, brilliant, witty, and resourceful; Dr. Gibson, slower of speech, but with a weight of wisdom and a steady poise which made his occupancy of the chair not less acceptable. There were eight Vice-Presidents—three American, three British, one German, and one Scandinavian—and a sufficient corps of Secretaries and other officers. The Executive Committee, prior to the conference and during its session, was headed by Bishop Graves of the American Episcopal Church, whose hand was on the helm constantly and effectively. Nor must we forget Mr. Bondfield, Agent of the British and Foreign Bible

Society, whose invaluable service as secretary of the committee was recognized at the close of the conference by the present of a gold watch from its members.

We cannot speak at length of the personnel of the conference. There were such veterans as Dr. Hunter Corbet, Dr. C. W. Mateer, and Dr. W. A. P. Martin; Dr. Graves, Baptist; Bishop Roots of the Episcopal Church, and Bishop Bashford of the Methodist; Dr. Ament came from North China, and Dr. H. H. Lowry, Methodist, and Dr. J. Walter Lowrie, Presbyterian; and Dr. Sheffield, who had the singular distinction of wearing scars of thirty-five stab wounds made by a Chinese assassin a dozen years ago—a walking miracle he seemed; Mr. Hoste, successor to Dr. Hudson Taylor as head of the China Inland Mission, was there with some of his associates, costumed *a la Chinois*, one of whom made the only quotation from Shakespeare I heard during the sessions. A distinguished delegate from the home-lands was the Rev. Lord William Cecil, Anglican, a son of the late Lord Salisbury. It would be easy to name a longer list of men of high distinction and notable ability whose presence gave weight and significance to the assembly.

Then, too, one somehow felt as he looked upon the faces of this peculiar company, that the lowliest and least distinguished may be best known in heaven, where is written down many a life story, precious to God and holy angels, of weary years spent in lonely outposts, remote from social joys and home comforts. The privations of women in isolated stations, borne with heroic patience, are chief among the glories of the evangelic conquest. The missionaries do not like overpraise, for they know their own limitations and frailties, but they are as a class schooled in the habit of self-denial, and the best of them carry an atmosphere of such serene goodness that a fortnight in their society is an education in piety.

Two things were blended in the conference in rare degree—devotion and business method. At 8.30 punctually every morning there was a devotional service, continuing until 9.15. Each day a different speaker preached, selected from the visitors—not from the missionaries. The business, save for a noon recess for “tiffin,” lasted until five o’clock; then there was usually a prayer meeting in the Union Church, which ran on for an hour or more, and it was understood that a “continuous prayer” meeting was maintained in a room above the conference by a succession of earnest souls. The Sunday services were rich and inspiring—Dr. Bevan, formerly of New

York, especially stirring a great audience. The fervors of prayer were not mere interludes, but genuine auxiliaries to the prompt, practical, and efficacious handling of the mighty themes which taxed the best wisdom of the missionary body.

The conference of 1890 left, *ad interim*, committees to consider and digest various important matters to be reported to this conference, and other committees were created later. These all presented their reports, each printed in pamphlet form and furnished in advance to the members of the conference. Later we were given a printed set of resolutions proposed for adoption. The subjects thus predigested by the committees were then discussed and rediscussed, amended and reamended, after very free debate by the conference itself. Only rarely were other subjects introduced. So it was secured that time and thought should be concentrated on what is vital to missionary progress, and not wasted in side issues and mischievous hobby-riding.

The result was a solid body of mature conclusions not lightly to be set aside. While devoid of any shred of ecclesiastical authority, they must have great spiritual power. It is not necessary to claim that they could not have been bettered. *Unum in Christo* was the motto of the conference, and its unchanging keynote, yet not all “union” proposals passed unchallenged—the Union University for all China, for instance, gave pause to many. The missionaries felt that they were struggling with things too high for human wisdom, and it would be easy to suggest here and there corrections or additions from various points of view. They attempted to settle for China, *pro tempore* at least, some questions which have been the recognized foci of debate and often of divisive controversy in the Church of God in all ages. The Chinese Church and the Chinese ministry, for instance, were the first topics discussed. This involves the very crux of the chief problems of all church organization. It naturally connected itself with the report of another committee, made later, on “Comity and Federation.” It was observable that the action finally taken under the latter head seemed to vary somewhat from the line drawn under the former. At first the conference declared its purpose to plant one church in China, but afterward when substantially the same goal was set up as the consummation of a plan of Provincial and General Councils, the committee’s language was reduced by amendment to the less definite declaration—“the establishment of the Kingdom of God in China.” This shows the care with which phraseology was considered, and also that

there were latent differences of view ready to emerge. But there was no difference whatever in the catholic temper in which they were handled. "The Missionary and Public Questions" raised the old puzzle of Church and State in another form, and one with new perplexities peculiar to China. The question of creeds was touched at the very outset, and might easily have wrecked the conference, but a mitigated assent was finally agreed on to the Apostles' and the Nicene Creeds as "substantially expressing the fundamental doctrines of the Christian faith," while not indorsing any creed as such, leaving "confessional questions" to the Chinese Church.

These details must be enough to suggest the scope and temper of the con-

ference—the "term" question altogether from discussion—a question, that is, of the proper terms for the translation of the words "God" and "Holy Spirit." This has been a moot point from the beginning. It affected the Bible societies very directly. This Society, for instance, has found it necessary to print Bibles containing two or three sets of terms preferred by different classes of missionaries. A compromise—"Shangti" for God, and "Shengling" for Holy Spirit—seems now pretty generally agreed upon, though there is a weighty minority averse to the compromise.

The most important matter connected with Holy Scripture before the conference was the presentation and acceptance, without demur,



REVISION COMMITTEE AT WORK ON CHINESE BIBLE (HIGH WENLI VERSION), PEI-TAI-HE, CHINA

ference as it dealt with Education, Christian Literature, Evangelistic Work, Medical Missions, Woman's Work, and other like matters, a truly Chinese flavor being imparted by the half day's discussion on Ancestor Worship. Considering the difficulties of the problems attacked, the general unanimity attained was a wonderful tribute to the breadth of mind, depth of insight, and above all the unflinching brotherliness of the missionaries, all and singular. A good epitaph for this oriental Assembly of Divines would be, "Behold how these missionaries love one another."

The discussion of Bible translation could hardly be called a debate. The only debatable question had been avoided by ruling out

of the reports of the three committees on Bible translation which had been sitting since the last conference. Some explanations are necessary to show what this means. These have indeed been made before in various forms in the RECORD. For a hundred years missionary scholars have been busy in making and perfecting translations, but only in 1890 was there a definite, organized plan for Union versions representing not individuals or groups, but the whole missionary body. So one committee was set to make a Union version into Mandarin, based, of course, on the existing versions, and two more into the Classical or "Wenli." Wenli is not the spoken but the written "classical" language of China, and is wholly different from the spoken speech.

It is the language of letters—of *belles-lettres*, of formal correspondence, and of business and official communication—the pet and pride of the *litterati* and the scholars, unknown to the *ignoble vulgus*. Dr. Gibson calls it “an elegant literary artifice.” It is ceremonious, elegant “Johnsonese” at its stiffest, when it is called High Wenli; but it can be made easier and more pliable, and then the translators call it “Easy” Wenli. The Bible already exists in it. Committees were appointed to retranslate it.

Although a written language, it can be read aloud, but when it is read in church it is pronounced according to the spoken dialect of the reader. This, of course, varies in different parts of China. When the Bible is thus read it is translated by the reader or paraphrased into the spoken speech; or, it maybe, he does not pronounce the written language at all, but simply makes an impromptu translation as he reads it into the spoken language. This spoken language is for more than 300,000,000 Chinese the Mandarin, the most important because used by the largest number of people; and also because the official speech used in courts of justice and elsewhere. But besides this there are at least eight principal “dialects,” which might better be called languages, for they differ from each other and from Mandarin as widely as European languages generally differ from each other. In addition to these eight or nine principal languages, there are twenty or thirty minor ones, not counting mere *patois*. When, therefore, critics sneer at missionaries for their failure to translate the Chinese Bible to their own satisfaction, they forget what a linguistic jungle Chinese speech is. Sir Robert Hart fitly speaks of the “China sea of language.”

The committees at the present conference placed on its table complete versions of the New Testament in Mandarin, in High Wenli, and in Easy Wenli, and it was resolved that the two Wenli Committees (High and Low) should now aim at the production of one Wenli version. Meanwhile the Bible societies are asked to print these three versions, that they may be tried by use for three years. All this refers to the New Testament. Steps were taken in the conference to go on at once with the translation of the Old Testament.

To this end executive committees were constituted, having entire supervision of the work of producing one “standand union Bible in Chinese.” These committees are to select five qualified missionaries as translators for Wenli and another five for Mandarin.

The conference expressed the gratitude of the missions and churches in China to the three Bible Societies for their help, asked

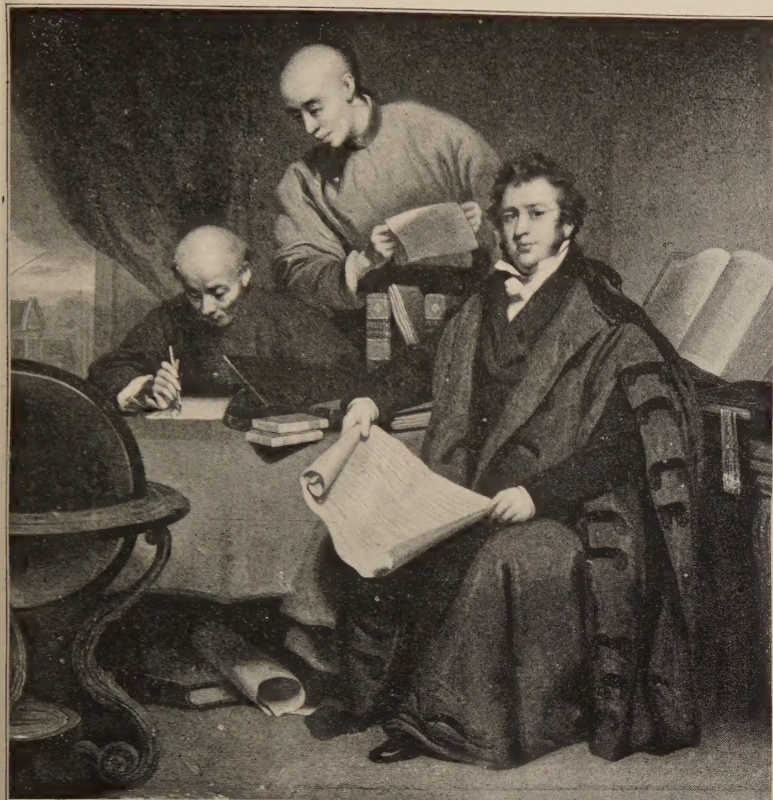
them each to appoint an agent as an ex-officio member of both executive committees, and to provide all funds needed to meet the expenses of this work.

The italics are mine, for the words deserve emphasis. Translation is only one of the many tasks of most translators, so that their salaries are not usually borne by the Bible societies, but the other expenses are. The conference appealed to the mission boards to relieve translators of other duties, so that they may give themselves as far as possible to this one thing. This is a point of paramount importance, which I ventured to urge in the few moments that I had before the conference. Naturally translators are much in demand for other things. But is there anything more needful than this? If it involved the payment of the salaries by the Bible societies, their supporters should furnish the means if the missionaries furnish the men set apart to this high use.

All this gives an impression of what the function of the Bible society is in China. It is no light responsibility to do what we are asked, but there is still more. Nothing is here said about the “dialect” versions, nor of Romanization, *i. e.*, the printing of Chinese Bibles in the Roman alphabet—a practice growing in favor, but at first requiring a duplication of our issues in many cases; nor of the further complication due to the necessity of printing the text with different terms for God; nor of the whole business of distributing the books all over the Chinese Empire, without which our printing would be of little use. The catalogue of our Chinese Agency shows a total of seventeen different versions and 580 different editions ready for use, and there are others to be added, without counting those in English and other western languages. Surely our modest annual appropriation, which amounts usually to about \$35,000, needs to be doubled at least if we are to do what must be done.

With this we must leave the Shanghai Conference, passing over many a theme of fascinating interest: That heroic figure in the far background of the century, Robert Morrison, *clarum et venerabile nomen*, whom Carlyle might well have painted for his gallery, “The Hero as Missionary”; the visit of the Viceroy’s representative; the various social functions; the sparkling *facetiae*, wherein our American President bore his full part—it was all good and pleasant to see brethren dwell together in unity and the precious oil running down as of old.

The women had their field day, when the peculiar need of Chinese womanhood was treated, largely by women themselves.



From an engraving by Turner, Engraver to His Majesty

THE REV. DR. MORRISON AND HIS ASSISTANTS TRANSLATING THE
BIBLE INTO THE CHINESE LANGUAGE

...

A Fire in the Peking Bible House

THE Rev. Mr. Elliott, who represents the Society at Peking and in North China, reports, through the Shanghai office, the destruction by fire of a portion of our Peking Bible House quarters. The part destroyed is immediately in the rear of the Bible shop and was occupied as a residence by Mr. Wang, who has for a long time been the clerk of the Bible shop. He lost his clothing, bedding, and everything he had in the house, as the whole front was in flames before it was discovered. There were no books destroyed. A Christian contractor in China has come forward with a proposition to donate twenty *taels* to the work of rebuilding the house.

This gives us a fitting occasion to say, that Dr. Fox reports, after seeing Peking, that our property there is exceedingly valuable as to situation. It has increased greatly in value since its purchase a few years ago. But the buildings which we are using are by no means

The first resolution passed by them was an urgent appeal to the Bible societies and the translators to see that the whole Bible is speedily put into the Roman alphabet, both in the Mandarin and the other colloquial dialects, because the women of China can learn to read this much more easily than the Chinese characters.

I called attention in my last letter to the extraordinary memories of the Chinese women as indicated by seven young girls, each of whom committed to memory the whole New Testament. Christian women of America, will you not help us for Christ's sake to put the Bible that you teach to your daughters into the hands of these your suffering sisters in China? "A Bible for every home in America" was a potent cry in the beginning of Bible societies. A good one now would be, "A Bible for every home in China."

what they ought to be. They stand in the center of what is known as the Tartar City, close to one of the main entrances of the Imperial Palace, and Mr. Elliott writes that "the American churches have their great opportunity of putting Bibles into the very center of China's official heart. What China needs is the divine antitoxine." We should have a well built salesroom, fronting the wide street, and a two-story residence for the Agent is essential to good health in Peking. The handsome compound of the American Board is but a short distance away, and it must be said that it puts our quarters into decidedly bad contrast.

Some of our friends began some time ago to raise the money for a suitable house which would cost, at the maximum, \$5,000. Are there not others now willing to join them? "Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord."

Bible Work in France

By Rev. Dr. E. Bertrand, Secretary of the Bible Society of France

THE grant of \$250 sent us last summer by the American Bible Society let us print 2,200 copies of the (revised) French New Testament. This "Synod's revision"



CHAVANAC, FRANCE

of the New Testament has been most favorably received. It required a few months only to exhaust the first edition of 3,000 copies. Not only the Protestant churches, but the Catholics of all French-speaking countries have hailed the pretty little books with delight. As for the 2,500 copies, printed with your grant, there are none left on hand.

We distributed this American Bible Society's edition more especially among the "independent" Catholic churches. Some copies went to the first "association" organized, under the new law of separation of Church and State, among the independent Catholics of Culey (Department of the Meuse). The church at Culey, by the way, was a Protestant church until the revocation of the Edict of Nantes. This fact adds interest to a letter which we have received from the Abbé Hutin, rector of that parish, some parts of which I quote for our American friends:

"Through your liberality, my dear doctor, I have been able to give the holy Gospels and also all of the New Testament to every family of my parish. When I had the pleasure of doing this I noticed that the sacred book was most gladly received where it was least known.

"Perhaps this last statement surprises you and the other members of your Society, but it is quite true. In Roman Catholic parishes which I know nothing is more unknown than

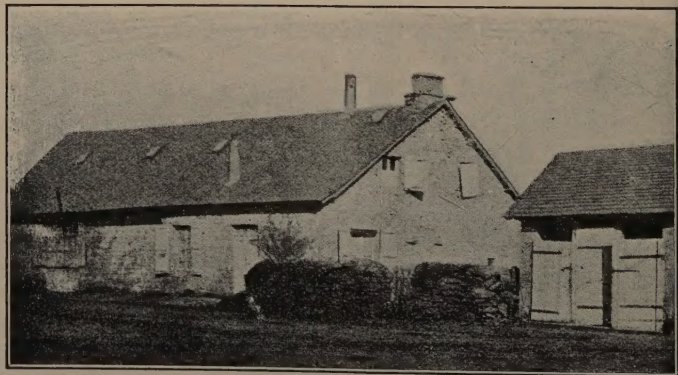
the Gospels, unless it be the Old Testament. This well-attested fact explains better than other reasons the irreligion of the people.

"The aim of your Society is noble, and I only regret having learned of it so late. What good things could I not have accomplished during my priestly and pastoral service had I but known of your work! Now at least I am trying to make the best of my opportunity.

"I was not satisfied to give the Gospels to my own faithful congregation, but I have also given them to the people of several neighboring parishes. There, as here, the sacred book was gladly received. The fruits of this tree of life were soon seen. Long-standing hatreds melted away like snow before the sun, and I have seen true and faithful friendliness take their place, so that I have been reminded of the holy word of our Lord, 'Love one another as I have loved you.'

"'Dominie,' said a good old fellow in my parish, 'if our Lord had been rector of Culey we would have protected him as we have protected you; for it is impossible for us not to defend the good, the true, and the just.'

"They are good people, these people of Culey, whom through your kindness I have been able to supply and to cause to read the Word of Life. When I have heard them expressing their pleasure in rough and ready slang, I have had to say in the words of Jesus Christ, 'Verily I have not found so great faith, no, not in Israel.'"



CHAPEL AT CHAVANAC, FRANCE

Thinking that they will interest the readers of the RECORD, I send some photographs of scenes in Corrèze, where the Testaments and Gospels sent by the American Bible So-

ciety were gratuitously distributed. Corrèze is one of the departments in the center of France. One of the pictures shows the village of Chavanac, situated about 3,000 feet above the sea level in the mountains of Limousin. In this village the reading of a single new Testament began the conversion of all the inhabitants to Protestantism. The large building which serves as chapel and parsonage at Chavanac is shown in another picture. Many Testaments given by the American Bible Society were distributed from this house.

In the third picture is seen the church at Villefavard, also in the Limousin district. All the inhabitants of this village became Protestant in 1848. The people of the Department of Corrèze used to be Roman Catholics. They are now turning to Protestantism in great numbers.

The Bible Society of France would be very grateful to the Board of Managers of the American Bible Society if it would aid us this year with a grant of \$1,000. This would en-

able us to print an edition of 10,000 copies of the pretty little 24mo New Testament, which we would like to scatter through the purely Roman Catholic regions. If this amount can-



THE CHURCH OF VILLEFAVARD, LIMOUSIN, FRANCE

not be granted us, we would be very glad to receive at least \$500, which would permit us to print 5,000.

...

Trials and Triumphs in Central America

MR. PENZOTTI will tell his story for the year 1906 in the Annual Report, but we will give our readers the benefit of advance sheets, knowing that Central America and Panama have been in the public eye in a peculiar way since the year closed, and we add a letter very recently received. The latest telegrams show the "continuance of disturbed conditions from the Costa Rican boundary on the south to the Mexican boundary on the north"; so we read in the New York *Sun* in a telegram from Washington. All is confusion and uncertainty, Nicaragua being the immediate disturbing factor. The work of Christ has often and often in the history of the Kingdom been done when nations and tribes were at war. We think our readers will find the details that Mr. Penzotti gives of more than usual interest under these peculiar circumstances.

It is a great blessing to think and even experience that above human weaknesses "God is faithful" at all times, places, and circumstances.

The year 1906 was the best since this Agency was established. A greater number of books was put in circulation, more money was received, and the people were more gen-

erous in their contributions for the support of our Bible Society, because the missionaries, with rare exceptions, as well as the believers and the public, acknowledge that it is an eminently Christian, benevolent, and philanthropic institution, with an expansive spirit, only aspiring to enlarge the kingdom of God and the world for Christ. This is the reason that the more it is known it attracts and is loved. Two or three times I have been on the point of leaving the Society, but when the moment came I was sad, and it seemed as if an invisible hand held me back; and now I feel so identified with it that I can hardly think of leaving, and expect to remain as long as my health permits. We often do not appreciate things because we do not know them.

When in 1892 I came to Central America for the first time, I did not find in the five republics any Christian work for the natives except a little in Guatemala City, under the Presbyterian Mission, and Mr. and Mrs. McConnell in San Jose, Costa Rica, who had just arrived and who could speak very little Spanish. I had the pleasure of assisting them in their first meetings. Since then things have changed. There are more than fifty missionaries now. Although there is much wanting yet, you can hardly find a town of any importance where there is not an established mission or a group of believers; hardly a town or house where you would fail to find a

Bible. Recognizing and appreciating the strong endeavor of our good brothers, the missionaries, I have no doubt that the work of the circulation of the Bible has contributed greatly to this. There are not only dozens, but hundreds and even thousands of believers and interested ones, and each day the number is greater, and often in places where we least expect it.

After going over a good part of northern Guatemala, accompanied most of the time by Mr. W. Allison, I have just returned. Although having to suffer privations and inconveniences, because of the hard roads for traveling, we were rejoiced to see how God takes from the mire his pearls and diamonds, and on the last day the Bible will lift itself up to testify of its work.

Guatemala

In this capital there are three centers for preaching, different missions, with a regular attendance, having two buildings which do honor to the missions which they represent. There are also several other meeting places in different parts of the republic, more or less prosperous. We now have in this republic seven different branches of missionaries, with thirty-four foreign missionaries, six native preachers, some colporteurs, and several correspondents, to supply the Holy Scriptures. In Guatemala we have always sold the greater number of books. It would take a long time to tell all the details, and as each one sends his report to the United States, I will leave it to others to be more explicit and will only mention my last trip to the north.

For three years our good brother and correspondent, Mr. J. T. Butler, and family, have been settled in Coban. Later they were joined by a faithful worker of the Lord, Mr. R. Anderson, and wife, with two young ladies. They have established a missionary station which promises a great future, and in connection with their work are publishing a paper, *El Cristiano*, the only Christian paper in Central America, excepting *La Antigua Fe*, published by Mr. C. H. Bright in the capital.

In San Agustin the Presbyterian Mission has labored for years. The pastor there now, J. Samayoa, and his family, are pious people, and there is a goodly number constituting an interesting church.

In Zacapa there has been a mission for years under the direction of Mr. C. G. Anderson and his good and faithful wife, but the climate is very hard and both had bad health, especially Mrs. Anderson; so that they had to leave their work for awhile and have gone to the States for a change.

Chiquimula is about twenty-four miles from

Zacapa. There is a mission there and several missionaries, with the purpose of working in that department as soon as they have learned the language. They have their first fruits of a great harvest. I spent a short but very happy time with them. We held meetings with blessings, and on leaving they put in my hands \$32, current money, as an offering to the American Bible Society. They showed much interest in our work, recognizing how good it is. The department has been well canvassed by several people and the field is well prepared. About eight years ago I was there, and on my last visit they recognized me, two men especially remembering me. I had met these two men on the roadside and had sold each of them a Bible. One of them did not seem to take an interest in it until lately, but the other one, Estanislado Sosa, who lives nine miles from Chiquimula, was converted and constituted himself a missionary in his own house and in the homes of his neighbors. They form a most interesting group. Lately Miss E. Bond wished to visit them, but had the misfortune to fall from her horse and break her back, and was laid up when I visited them.

In a town called Asintal, where there is a good work, a short time ago they burned down the chapel with everything in it.

Eastern Guatemala has been visited lately by Brother Bishop. He found not only a great interest, but many converted ones. More than thirty were baptized where a missionary had never set foot, but where colporteurs had been with the Bible. This is another evidence of the power of the Word of God. I will now tell you some facts which Miss Smith gave me.

"The work was started in Chiquimula in 1904. Miss Esther Bond and Miss Alice Zimmer have labored in this field, the latter returning to Ramona, Cal., on a health furlough February 16, 1907. Recruits to the work—Miss Cora Wildman and Miss Esther Smith, from Long Beach, Cal.—reached Chiquimula November 22, 1906, and, with Miss Bond and Miss Zimmer, are working under the auspices of the Friends Church of California. Truman J. White, also from Long Beach, Cal., is in this field, expecting soon to locate in Zacapa or some other point and do self-supporting colporteur work. Miss Catherine Sweeten, of Los Angeles, Cal., and Miss Stella Parrish, of Phillips, I. T., came March 14th, under the auspices of the Peniel Mission, headquarters at Los Angeles, Cal. The number of believers now living in Chiquimula is eleven, with increasing interest and an adherence of corresponding number. The believers have three meetings weekly.

A children's meeting in the evening has been maintained for some time. On January 1st three new classes for small children were organized, and in March one for girls and another for boys of intermediate age. Some manual work in the way of weaving and sewing cards and cloth serves as an attraction, and while the boys and girls work they are taught the Scriptures and songs. The work in this line is succeeding well. More than sixty children have been enrolled in three months. Many Indians going to and fro from Escupulas, passing through Chiquimula, are given tracts and papers. Men and women living in Santa Elene, nine miles distant, and intermediate points, have accepted the light through the Word bought at different times from C. J. Bickley, F. G. Penzotti, and C. L. Bodwell. This work constitutes an outpost station to Chiquimula. There is much demand for literature, tracts, papers, and books, and an open door for the Gospel in the department of Chiquimula, with its 65,000 inhabitants."

San Salvador

At present we have with us in this city our good brother and correspondent, Mr. R. H. Bender, who has come with his family from San Salvador for a change, and he had the kindness to tell me a few facts of what the Bible is doing there. He is the only foreign missionary in San Salvador, where there are a million inhabitants, but we have several colporteurs and native workers, and the work develops more than in any other part of Central America. There are sixteen places where the gospel is preached, between three and four hundred believers, and many more interested. Mr. Bender tells me of a woman who was converted by means of a New Testament. Her name is Lola Sosa. Through her a man by the name of Abel Tobar was converted and is now one of our colporteurs. When he was converted, he prayed for five days that his brother would come from a place called Pinuelo that he could give him a Bible. Six days after his brother came to see him and took a Bible with him to Pinuelo, going from house to house reading the Word. A few months after Abel Tobar went to help him. About a year later Mr. Bender visited them and found about seventy people awaiting him. Who can deny the efficacy of God's Word? Another case is Rufino Sandoval, the actual preacher in Santa Anna, who has a flourishing church there. Lately he was wounded by a fanatic because of his activity and fidelity. This man dedicated himself exclusively to the study of the Word for one year, and has been the instrument of the conversion of thirty persons.

Honduras

On the Atlantic coast our correspondent, Mr. Allen, has been doing good work, and also in the interior. Modesto Rodriguez did the best he could and was able to sell a good number of books. Owing to the war between Honduras and Nicaragua our work has been almost paralyzed, as the colporteurs are under arms under their respective governments. Correspondence is difficult, and I have not received a report for some time. Mrs. M. Dillon, in El Paraiso, has a precious work, and Miss Laura Nelson in Dulce Nombre also. Miss Nelson, in such a small place and the people so poor, gathered as a donation for the American Bible Society, \$200 silver, which is \$90 gold. I intended to visit them, but under the present circumstances it is impossible.

Nicaragua

Although under great difficulties, a good number of books have been placed in circulation by our colporteurs, Lucas Gonzales and David Rodriguez; also by our correspondents, Miss E. Ridge and B. Galin. At present the work is hard, as the men have to do military duty.

Costa Rica

David Rodriguez and our correspondents and good friends, Mr. W. W. McConnell and the Rev. S. Witt, have well filled the needs of this part of the field. The Costa Rican people are as a rule peaceful and laborious. There does not seem to be so many difficulties, but for reasons which I do not understand, they do not seem to have as much interest in the Bible. The Roman clergy has the dominion, and that is partly the reason. All these places were visited by the Agent during the year.

Panama

In this most interesting part of the field a large number of books in different languages were sold by our colporteur, D. A. Farrier, and by the Young Men's Christian Association under the direction of the active and intelligent Miss Rose Johnson and others. Panama is like a bridge between the old and the new world, and lately, with the construction of the canal and American administration, it seems to be a sort of market where many people go, and there is an opportunity to offer the Bible, which is then taken far away to places which could not be reached in any other manner. I intended to have more men working there, but living is very high, necessitating a salary which I am not able to give, because the means which I can dispose of are limited. Our commissioner there has the largest salary paid by the Agency. Nevertheless, he has to be most economical, and

has to suffer privations, especially when there is sickness, which makes it more expensive. This year he has had hard times, with almost severe illness, but had good exit in the sales. I am very anxious to enlarge the work in 1907 if I receive the necessary means. In Bocas del Toro the work was attended by our correspondent.

Belize

We have not been able to do much here this year because of the death of our correspondent, the Rev. A. E. Ottley, who for years has represented us. His brother has taken his place, and we expect to do good work in the future.

Conclusion

The work of the colporteur in the new places which have to be evangelized is doubtless the most practicable, but it is very difficult to get capable men, because it requires abnegation and oftentimes sacrifice to go over mountainous places, where traveling is hard, they having to pass night after night without a bed, and often treated harshly. They also have to be without food, and as a result they are discouraged, and some leave the work, while others, after acquiring experience and a knowledge of the Bible, pass into the service of the missions, where they can stay at one place and suffer less. Fortunately, although slowly, we are going ahead, and the light of the Bible dissipates the darkness, making the people better, and being better appreciated. I consider it a most high privilege in being a co-worker with Christ in such a benevolent and celestial work. Perhaps I should write more, but I think that the people of God must be a people of faith, and sweetly rest, not on facts and descriptions, which are more often dreams than a reality, producing more harm than good, but lifting our eyes and not forgetting that "God is faithful" and will not permit that our labors be in vain.

The circulation in 1907 amounted to 18,677 volumes, of which 3,398 were Bibles, 4,039 Testaments, and 11,240 portions of Scripture, aggregating in value \$5,666.64. The whole number of persons employed has been 34, who have given 2,130 days of service, traveled 28,413 miles, and visited 95,567 houses. Truly peace hath her victories as well as war. The toil of the plodding colporteur in Central America is much like that of the canal digger. He has built where others destroyed, and in the end his work will abide. In Central America 28,000 miles

traveled means far more than it could mean here. It is not a land of palace cars and silken luxuries, but of a tropical sun and many dangers by the way.

Mr. Penzotti writes again under date of June 19, 1907:

As I said in my former letters, I went over the greater part of the Republic of Guatemala to awaken more interest in our work, and I am now anxious to visit San Salvador, Nicaragua, Costa Rica, and Panama. I suppose you have heard of the political excitement which has affected more or less all Central America. In Honduras, and Nicaragua especially, our work was completely paralyzed, as our colporteurs had to be taken for military service.

We thought everything had passed, but it has not. A few days ago Nicaraguan forces took possession of the port of San Salvador, Acajutla, and went on to Sonsonate, from where they were driven back and had to re-embark, not without a considerable loss of life. We do not know if this trouble will stop here, nor what results it will have, and perhaps I will not be able to go to the interior to attend to our interests there.

We have many difficulties; nevertheless the Lord is doing his work with very imperfect workers. Among other cases yesterday, a man came to see me to ask me for more light. About three years ago he bought a Bible; he read part of it, and kept it in his trunk and went to Honduras, but the sword of the Spirit had wounded his heart and was not satisfied until he read it again, and it was the means of his conversion.

Frequently I receive letters from persons unknown to me, especially from California, asking for information about the country and offering themselves for the work. I give them the best reports I can, but as far as giving them work is concerned, I prefer to avoid difficulties, for some have come and have died and others had to return without much exit.

Under date of July 3d he writes once more:

After two months and ten days the books are in the Custom House, and I expect to have them home in a few days. In about ten or twelve days I shall repack them and send them to different places. I will not be able to leave before the 15th or 18th, but I have before me more than five months of the year yet. I will be glad to return by the end of the year for the annual report. I am very anxious to get to Panama, where we must do more work than we are doing now.

A New Agency Secretary

W E have pleasure in announcing that the Rev. Samuel Henry Kirkbride, D.D., has been elected Agency Secretary for the Central Agency of the American Bible Society, with headquarters in Denver, Colo., and has accepted the appointment.

This Agency is to reach out through several states and territories east of the Rocky Mountains and west of the Mississippi River.

Dr. Kirkbride was born in Troy, N. Y., in 1857, and comes of Scotch and Dutch ancestry. His training, unlike that of most ministers, was at first a thoroughly commercial one. His education was in the Troy Grammar and High School, where he prepared for Syracuse University, and was admitted to the Troy Conference of the Methodist Episcopal Church in 1887. His preparation for the ministry was interrupted by serious ill health, and he went to New Mexico in seeking a cure. He recovered sufficiently to enter the ministry, organizing a church, and planting the gospel in virgin soil.

After this he was transferred to the Colo-

rado Conference, first as pastor and then presiding elder, serving in the latter capacity for six years, and after that becoming pastor of the First Methodist Church of Pueblo, Colo.

Dr. Kirkbride was given the degree of D.D. by Denver University, and has held many important positions, including letterly membership in the Colorado State Board of Pardons.

Among those who have commended him to the Society may be mentioned Governor Buchtel of Colorado.

The field which Dr. Kirkbride will be responsible for is enough to tax the energies of the strongest, and the friends of the Society have every reason to feel that he will bring to the solution of its problems indomitable earnestness, perseverance, and the skill that comes from successfully grappling with similar problems in the ministry prior to this time.

He will be expected to oversee and initiate effective Bible distribution in the Mormon country, for example, and this in itself is no light undertaking. Dr. Kirkbride will begin his work on August 1st.



REV. SAMUEL HENRY KIRKBRIDE, D.D.
Agency Secretary for the Central Agency

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It will be seen from the above statement that the new Northwestern Agency, which is under the direction of the Rev. J. F. Horton, with headquarters at Chicago, is now supplemented by another covering as large, or larger, a territory, namely, Missouri, Kansas, Colorado, Montana, Wyoming, Utah, Idaho, New Mexico, and Arizona. As will

be noted elsewhere, an appointment has been made for the South Atlantic Agency, which we hope will be accepted. This will constitute still another new agency, including the States of Virginia, North Carolina, South Carolina, Georgia, and Florida, and there are other agencies in contemplation.

Items of Interest

THE abdication of the Emperor of Korea in Seoul, and the complications connected therewith, are reported in the daily press by telegraphic dispatches just as we are going to press. Korea has had a long, eventful history. Wars and rumors of wars are sadly familiar to her people. The situation at the moment is evidently a serious one, and will make the friends of Korean missions naturally solicitous as to the sequel. It was comforting to read, *per contra*, in the New York *Evening Post* (in which we are wont to find accurate information) a telegram from Seoul that "Protestant Christianity in Korea has increased over sixty per cent in a year, and there is promise of a national evangelization under the auspices of the American missionaries. Marquis Ito to-day addressed an assembly of missionaries, assuring them of his most sympathetic interest and of his readiness to co-operate in their efforts to further the moral and intellectual elevation of Korea. At the same time he was confident that he could rely upon a similar attitude on their part toward his endeavors to benefit Korea." American churches and the American Bible Society must support these missionaries.

It is proposed to erect in the city of Canton, China, a memorial building to Robert Morrison, and \$200,000 is the sum asked for. Of this, \$20,000 has already been subscribed in Canton itself and \$10,000 more is expected. The British and American ministers at Peking have subscribed. Sir Robert Hart has contributed \$1,000 and written an able and most interesting historical sketch of Morrison. The Viceroy of the two Kwang provinces has sent a thousand *taels* and written a remarkable appreciation of Morrison. Wu Tin Fang has sent a check for \$200 and a letter of praise. President Roosevelt has cordially commended the memorial. Morrison's best memorial is the fabric of Protestant mission work, but it is eminently appropriate that his heroic life should receive suitable recognition in outward visible form.

THE Methodist mission churches in Switzerland last year raised \$69.20 in their collections for the American Bible Society, which was granted to them for work in their field in addition to the regular appropriation of the year.

A WOMAN in a mission in Liberia, on the western coast of Africa, acknowledges in a

few pleasant words a gift of Scriptures sent to the mission. She says: "Our Bibles came by the last mail. You may be sure we were glad to get them. I wish you could have seen how delighted my people were to see them on Sunday. While they cannot read, they know that this is the book which has 'God's palaver' in it, and that makes them glad. We began this morning to use the Bibles for the morning worship in school. We read the second chapter of Exodus. There were a few young men, besides the boys who are in the second reader. They were delighted, and I was as happy as I could be. The boys said, 'We thank him plenty.' I am sure I do it for this very generous donation. We hope great good will be the result."

WE present once more the usual figures exhibiting receipts for the month of June as contrasted with the receipts for June, 1906, and also the receipts for the first two months of the ninety-second year, compared with those for the same period of the ninety-first year. These figures refer to the receipts from the four channels which we are accustomed thus to tabulate:

	June, 1906.	June, 1907.
Gifts from Auxiliaries	\$767 66	\$904 40
Legacies	14,034 78	10,221 37
Church Collections.....	965 94	3,447 13
Gifts from Individuals.....	1,866 15	1,897 10
	\$17,634 53	\$16,470 00
	April 1, 1906, to June 30, 1906.	April 1, 1907, to June 30, 1907
Gifts from Auxiliaries.....	\$3,587 56	\$3,803 38
Legacies	40,593 27	26,267 27
Church Collections.....	14,838 66	14,893 56
Gifts from Individuals	5,830 76	8,924 05
	\$64,850 25	\$53,888 26

IN 1889 the British and Foreign Bible Society published the New Testament in the language of the islanders of Faté, New Hebrides. The cost to the Society of this work was \$2,500. This has now been entirely repaid to the Society by the islanders. They were cannibals not so long ago, and killed and devoured the first missionary teachers sent there, in 1839, by the London Missionary Society. Hardly a more striking illustration of changes wrought by the Gospel can be imagined than the strange spectacle of these ex-cannibals learning and systematically carrying on the manufacture of arrowroot, until, with the proceeds of their work, they have paid back the money given by British Christians for their evangelization.

DR. FOX gives this month his account of the Shanghai Conference, in view of the interest in its proceedings and decisions. This interrupts somewhat the chronological order of the letters from the East. Next month he will write of Shanghai and the Yangtse Valley.

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DR. FOX stopped at San Francisco, en route to New York from Japan and Honolulu, for conference with the California Bible Society as to Bible matters. One of the difficulties of what we call our "home work" is that "home" in this technical sense includes 3,200 miles of territory, and we must seize every opportunity for conference. The condition of San Francisco since the earthquake for many reasons emphasizes the need of vigorous and organized effort to strengthen the Christian forces and keep the Bible in its place.

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A VACATION Conference of Church Workers, conducted by the Seabury Society of the Protestant Episcopal Church, was held at North Adams, Mass., July 6th to 21st. On Sunday evening, July 7th, Dr. Fox gave the conference an account of the Shanghai Conference, from which he had just returned, the fact being noted that this was one of the first recitals of what has so engaged the interest and sympathy of Protestant Christendom.

• •

THE Northfield Conferences and Summer Schools are again going on at East Northfield, Mass., and this year, the twenty-fifth, will doubtless attract, as usual, a large body of devout and earnest Christians, to whom it has been a mount of privilege for many years. Their number seems likely to increase year by year.

We notice among the list of speakers this year Dr. G. Campbell Morgan, Rev. J. Stuart Holden, Prof. Jason, and Dr. F. B. Meyer, from the other side of the ocean; Dr. R. A. Torrey, the Rev. C. A. R. Janvier, Mr. John R. Mott, and Dr. Pentecost from among us; with Mr. George C. Stebbins and Mr. Charles M. Alexander in charge of the music. May the Word of God have free course and be glorified in this and all such convocations.

• •

THE attention of all classes has been drawn to the dreadful confession of crime made by Harry Orchard on the witness stand on trial for murder in Boise, Idaho. It is no new thing, but in this case it seems to come with greater emphasis to learn that the reading of a copy of the Bible, and possibly other religious books, in his cell brought him to repentance.

No letters of gratitude for benefits received through the Bible Society are more touching than those from the blind. Here is one such letter:

Papa wrote you acknowledging the nice Bible which you sent me while I was at home during the Easter vacation. I was too ill to write then, so I want to write now to tell you how grateful I am for my Bible. I thank you from my heart for your gift. I learned to love the Bible long ago, and am delighted to have one of my own that I can read with my fingers.

"Nothing so expands the mind
As truths which in God's book we find."

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A COLPORTEUR working in Kentucky sends us this pleasant incident: "I lately met a very earnest minister of the gospel, who got his first Bible from me, or rather I gave it to his wife when he was a drunkard and very wicked. He told me then he never expected to read a line of it, but added, 'It has been worth thousands to me.' He said to me lately, 'You are truly in the Lord's work.'" Those who labor to induce men to read the Bible, more surely than other classes of Christian workers, seem to see results that satisfy.

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THE Bible House has been honored by a visit from the Rev. Frederick C. Glass, who has been for fourteen years a resident of Brazil, traveling thousands of miles, in the interest of the Society and missionary work, into the central regions of that great republic. His volume, entitled "Through the Heart of Brazil," published by the South America Evangelical Mission, is a fascinating story of missionary adventure. He carried the Bible with him on most of his journeys, and has many an incident to relate of the saving power of the Gospel.

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THE Morris County, N. J., Bible Society has just held its ninetieth annual meeting at Chester, N. J. The Rev. R. B. Urmy presided and the sermon was preached by the Rev. E. R. Murgatroyd on Psalms 119, 11: "Thy word have I hid in mine heart." Officers were re-elected for the ensuing year, the accounts examined and audited, and the various details of the Society's business carefully attended to. The Treasurer was authorized to forward \$400 to the American Bible Society, for which we express our hearty thanks.

The much-beloved Secretary, Dr. Albert Erdman, of Morristown, tendered his resignation, which was reluctantly accepted with an

expression of regret and hearty appreciation of his long and useful service.

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WE do not perhaps realize the longing of immigrants to receive sympathy when they are isolated. An Italian colony engaged in blasting rock in one of the southern states was visited recently by the pastor of a Presbyterian church in a neighboring town. The pastor asked the foreman about his religious convictions. Said the foreman, "I believe in Christ and do not believe in the priests and the confessional." These Italian laborers are far from the influence of any priest or any person of their own nationality or language. Any book in their language will be gladly read; so the Bible Society is sending some Scriptures to the pastor who has interested himself in the welfare of these aliens.

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SINCE we suppress names and places, the writer of the following characteristic letter will pardon our inserting it entirely:

"SIR—Providences often seem to fit dove-tail. My case is one. Fourth of July my horse took a severe attack of colic. I did what I could for him, but apparently to no avail. I retired, but got up three times during the night, rubbed him with a brush vigorously, and coaxed him to eat a little. He recovered. For this I had prayed and then returned thanks. But that seems insufficient. 'What shall I *render* unto the Lord, etc.?' About that time a little tract from your office came—'Around the World.' I concluded to send \$1 for the American Bible Society. Please acknowledge the same to one who has always loved God's Word."

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A GOOD Christian woman who interests herself in the welfare of prisoners in a jail on the other side of the North River, writes of the disposition which she has made of a few Scriptures put in her hands for use in her work. She says:

"One of the Bibles I sold for thirty cents to my sister, who is a backslider, but who wants to read the Bible, as she has been very sick. One Bible I gave to a young girl who is unconverted, but is interested to search for the text which her sister, who goes to church, tells her that the pastor has preached from. Four Testaments and Psalms were given to prisoners in the workhouse who had from two to three years to serve. Two Bibles were given to two men going from our county jail to the State's prison; also six Testaments and Psalms to the boys behind the bars in our county jail. Pray for those who get the books

that they may be converted through reading them."

In the neighborhood of a great city like New York many devoted people are doing work of exactly this quality.

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WE note elsewhere, in the accustomed place, the death of Mr. Henry Merrill, a Life Member of the Society, at the age of seventy-one. For many years he had charge of the Bible depository connected with the Dade County Bible Society at Greenfield, Mo. "He loved the book and the Society, and was faithful to the end," Mrs. Merrill writes. He was one of the many faithful and devoted helpers of Bible work to whom we and the Church of God are indebted for years of useful service. We need many more such all over the country, no matter what method of organization is adopted.

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A little later we are notified of the death of the Rev. James I. Frazer, of Seattle, Wash., a Life Member of the Society. His son writes of his heartfelt interest in the Society, and reminds us that he had given most generously to the support of the Society's work, and contributed two thousand dollars within the last three years, particularly for the work in the new island possessions of the United States and the foreign field.

BIBLE SOCIETY RECORD

New York, August, 1907

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held in the Bible House on Thursday, May 11, 1907, at 3.30 p.m., Theophilus A. Brouwer, Vice-President in the chair.

Prayer was offered by Secretary Fox, who was present for the first time since his return from the Far East, and who was informally welcomed by the Board. The minutes of the last meeting were read and approved.

The following business was transacted:

The Rev. M. B. Porter, of Charlotte, N.C., was appointed Agency Secretary for the South Atlantic Agency of the Society, with headquarters at Richmond, Va. The Rev. S. H. Kirkbride, D.D., was appointed Agency Secretary for the Central Agency, with headquarters at Denver, Colo.

Grants for the Scriptures at half rates were made to the Hawaiian Evangelical Association, Honolulu, for distributing Japanese and Hawaiian Scriptures in the Hawaiian Islands.

In the domestic field forty-five grants of Scriptures were made, to the value of \$350.21.

The Secretaries reported the following consignments to Foreign Agencies during the month of June under previous appropriations:

To Mexico Agency, 191 volumes, value \$63.09; to Central America Agency, 1,020 volumes, value \$187.30; to Brazil Agency, 12,210 volumes, value \$481.82; to West Indian Agency, 5,089 volumes, value \$689.75. Total, 18,510 volumes, value \$1,421.96.

The issues from the Bible House during the month of June were 80,021 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Members

Rev. Wilson D. Sexton, D.D., New York.
Rev. Augustus F. Todd, Dunellen, N. J.
Rev. Wesley F. Tooke, Syracuse, N. Y.
Rev. John E. Bowen, Westport, N. Y.
Mrs. William Hillhouse, New Haven, Conn.
Elias Ringwald, Delphos, Ohio.
Henry Merrill, Greenfield, Mo.
Rev. James I. Frazer, Seattle, Wash.

Summary of Annual Reports Received in June, 1907, from 4 Auxiliaries

Receipts from sales in twelve months.....	\$5,135 13
Receipts from collections and donations.....	6,192 54
Paid American Bible Society on book account.....	3,896 38
Paid American Bible Society on donation account.....	1,040 00
Expended on their own fields.....	1,852 86
Value of books donated.....	1,544 51
Value of stock on hand at date.....	1,975 26
Number of auxiliaries reporting general operations....	1
Families visited by them.....	11,061
Families found destitute.....	8,853
Destitute families supplied.....	1,966

RECEIPTS IN JUNE, 1907

LEGACIES

Aydelotte, Betsey E., late of Cincinnati, O.....	\$2,000 00
Dodge, Norman W., late of Clarkstown, N. Y.....	4,000 00
Ingersoll, Edward P., late of Montclair, N. J.....	2,000 00
Isenberg, Mary J., late of Fountain Run, Ky.....	204 00
Lee, William F., late of New York.....	2,000 00
Sharon, Samuel, late of McAlisterville, Pa.....	17 37
	\$10,221 37

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, Center Point, Tex....	\$1 10
A Friend, Oskaloosa, Ia.....	70
A Friend, Wahoo, Neb.....	25 00
Acker, B., Washougal, Wash..	10 00
Allen, R. W., Windsor, Mo.....	5 25
Andrus, E. Y., Binghamton, N. Y.....	5 00
Anonymous.....	1 00
Anonymous, Ensley, Ala.....	1 00
Anonymous, Ensley, Ala.....	1 00
Anonymous (for foreign fields)	1 00
Baker, William M., Chicago, Ill.	5 00
Baugham, J. D., Richmond, Va.	1 00
Beatty, George, Winston, Mont.	5 00
Beebe, Dr. Leslie, Oak Park, Ill.....	2 00
Blackman, Miss E. C., Jacksonville, Fla.....	1 00
Blackstone, Mrs. I. F., Chicago, Ill. (for new Arabic plates for Reference Bible).....	1,000 00
Bolt, G., St. Paul, Minn.....	1 00
Boyle, Miss Sidney E., St. Louis, Mo.....	30 00
Bradford, Mrs. George, Lexington, Ill.....	5 00

Burriss, L. G., Richmond, Va.	\$1 00	Jefferson, R. C., St. Paul, Minn.	\$10 00
Cable, R. R., Chicago, Ill.....	10 00	Kennedy, J. T., St. Paul, Minn.	5 00
Carithers, Alice, Morning Sun, Ia.....	30 00	Kennedy, W. S., St. Paul, Minn.	5 00
Cash, Ashland, Va.....	60	King, James S., Cambridge, N. Y.....	10 00
Cash, Chicago, Ill.....	2 00	Kirk, R. A., St. Paul, Minn.....	5 00
Cash, Minneapolis, Minn.....	6 00	Laurie, Mrs. E. P., Jacksonville, Ill.....	1 00
Cash, Richmond, Va.....	20	Lancaster, N., Ashland, Va.....	1 00
Cecil, Rev. R., Richmond, Va.	2 00	Leake, J. M., Ashland, Va.....	5 00
Chenery, Mrs. Mary, Ashland, Va.....	25	Lynch, Ella, Ashland, Va.....	1 00
Collection Anniversary Meeting, Richmond, Va.....	8 00	McDavitt, Dr. Thomas, St. Paul, Minn.....	5 00
Crawford, Mrs. Isaac N., Logansport, Ind.....	1 50	McGregor, J. D., Clarksville, Ia.....	12 00
Crissman, Mrs. A. E., Long Beach, Cal.....	2 00	McIntosh, Louis J., Richmond, Va.....	1 00
Davis, Frank M., Corning, Ia.	100 00	McLeod, A., St. Paul, Minn.....	5 00
Dayton, Geo. D., Minneapolis, Minn.....	5 00	McMillan, D. I., Aledo, Ill.....	1 00
Defebaugh, J. C., Chicago, Ill.	10 00	McQuiston, S. G., Fowler, Cal.	5 00
Fisher, H., Windsor, Ontario, Canada.....	100 00	Mann, Dr. E. L., St. Paul, Minn.	5 00
Freeman, John C., Richmond, Va.....	10 00	Meacham, T. E., St. Paul, Minn.	1 00
Geary, Eva W., Kotzebue, Alaska.....	1 00	Mead, Miss, New York.....	2 00
Going, Judge J., Chicago, Ill.....	5 00	Miller, Isaac, Bladen, Neb.....	200 00
Gordon, Mrs. James, Richmond, Va.....	1 00	Milne, Rev. A. M., Buenos Ayres, S. A.....	25 00
Gordon, Mary, Richmond, Va.	1 00	Moore, Mrs. J. H., Richmond, Va.....	1 00
Greer, S. O., St. Paul, Minn.....	2 00	Moore, Mrs. Nellie, Holmsburg, Pa.....	1 00
Hall, A. T., St. Paul, Minn.....	1 00	Moore, J. P., St. Paul, Minn.....	1 00
Hall, Thomas A., Chicago, Ill.	10 00	Morris, Owen, St. Paul, Minn.....	2 00
Harsha, Dr. William, Chicago, Ill.....	3 00	Nichols, George, Chicago, Ill.....	5 00
Hickok, Wm. H., Philadelphia, Pa. (through Pennsylvania Bible Society).....	5 00	Phelps, Miss E. P., Monmouth, Ill.....	5 00
Hoch, Jeff. C., Kutztown, Pa.	2 00	Pope, John A., East Machias, Me.....	2 00
Hopkins, Mrs. Wm. W., Geneva, N. Y.....	5 00	Price, J. L., Ashland, Va.....	1 00
Hoogendorp, A., Zeeland, Mich.	25 00	Purvey, Miss S. M., Richmond, Va.....	1 00
Howe, E. L., St. Paul, Minn.....	1 00	Read, Jane, Washington, D. C.	2 00
Hutchings, H. E., St. Paul, Minn.....	5 00	Reed, Mrs. Edward, East Orange, N. J.....	25 00
Ide, Mrs. Henry E., Brooklyn, N. Y.....	3 00	Rife, Mr. and Mrs., Santa Paula, Cal. (for Marshall Islands)....	3 00
Ingersoll, F. A., St. Paul, Minn.	2 00	Ritchie, Dr. H. P., St. Paul, Minn.....	2 00
J. W. C., Zanesville, O.....	10 00	Ritchie, Dr. P., St. Paul, Minn.....	1 00
Jacobs, Chris., Alton, Ia.....	25 00	Sears, Rev. Joseph B., Jacksonville, Fla.....	50
		Sickels, Louis, St. Paul, Minn..	5 00

Sissons, E., Chicago, Ill.....	\$5 00
Smith, W. W., Ashland, Va.....	25
Smyth, Miss A. C., New York..	3 00
Stakly, Mrs. Ceres, Foreston, Ill.....	1 00
T. B. H., Newark, N. J.....	5 00
Terry, A. B., Norwalk, O.....	1 00
Tickner, Blanchardville, Wis....	25
Tudor, Mrs. W. V., Richmond, Va.....	1 00
Vail, Mrs. C. E., New York.....	5 00
Weed, James, St. Paul, Minn....	2 00
Weyerhauser, F., St. Paul, Minn.....	10 00
Wickline, Rev. Thomas J., Centennial, W. Va.....	2 50
Wilmot, Lyman H., Waukegan, Ill.....	2 00
	\$1,897 10

CHURCH COLLECTIONS

ARIZONA

Phoenix, Central Meth. Ep. Ch. South.....	\$5 60
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CALIFORNIA

Pasadena, South California Conf., Free Meth. Ch.....	9 50
Pomona, Pres. Ch.....	10 15

COLORADO

Greeley, First Cong. Ch.....	16 80
Pueblo, First Pres. Ch.....	23 42

CONNECTICUT

Farmington, Cong. Ch.....	5 00
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ILLINOIS

Bunker Hill, Meth. Ep. Ch.....	2 00
Chicago, First Cong. Ch.....	7 95
Englewood Pres. Ch.....	6 97
Elizabeth, Pres. Ch.....	1 00
Englewood, Division of C. E. Societies.....	15 00
Galesburg, Pres. Ch.....	5 00
Kenwood, Ch., Ladies' Society of Peoria, First Pres. Ch.....	100 00
Roseland, First Christian Ref'd Ch.....	7 00
	27 92

INDIANA

Rensselaer, Pres. Ch.....	1 90
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IOWA

Carnarvon, Ger. Emmanuel Pres. Ch.....	5 00
Evang. Lutheran Synod of Iowa and other states.....	5 00
Stratford, Meth. Ep. Ch.....	3 00

KANSAS

Riley, First Pres. Ch.....	8 50
Towanda, Meth. Ep. Ch.....	4 00

KENTUCKY

Oakland, Mizpah Pres. Ch.....	3 50
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MARYLAND

Baltimore Conf., Meth. Ep. Ch. South.....	657 82
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MASSACHUSETTS

Chicopee, First Cong. S. S.....	3 24
Fitchburg, Rollstone Cong. Ch.	5 64
Hatfield, Cong. Ch.....	20 76

MINNESOTA

St. Paul, Dayton Ave. Pres. Ch.	20 00
" First Pres. Ch.....	7 00
" Merriam Park Pres. Ch.....	33 25

MISSISSIPPI

Minter City, Meth. Ep. Ch.....	3 00
North Mississippi Conf., Meth. Ep. Ch. South.....	20 70

MISSOURI

St. Louis, Grand Ave. Pres. Ch.	12 42
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MONTANA

Great Falls, Meth. Ep. Ch.....	2 00
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NEBRASKA

Crete, First Cong. Ch.....	13 00
Omaha, Dundee Pres. Ch.....	9 02
Ponca, Pres. Ch.....	3 47

NEW JERSEY

Moorestown, First Pres. Ch.....	\$10 00
Newark, High St. Pres. Ch.....	30 00
Sayreville, Ger. Pres. Ch.....	1 00
West Orange, St. Cloud Pres. Ch. S. S.....	9 54

NEW YORK

Aurora, Pres. Ch.....	30 00
Bath, Chapel Service at New York State Soldiers' and Sailors' Home.....	6 00
Binghamton, Ross Mem'l Pres. Ch.....	3 75
Brooklyn, Puritan Cong. Ch.....	9 00
" Second Pres. Ch.....	36 00
" Throop Ave. Mission S. S.....	10 00
Gouverneur, First Pres. Ch.....	135 60
Middletown, North St. Cong. Ch.	3 00
New York, Church Collections through Methodist Book Concern.....	452 00
New York East Conf., Meth. Ep. Ch.....	1,246 00
New York, University Place Pres. Ch.....	5 00
" West End Pres. Ch.....	102 00
Troy, Second Pres. Ch.....	20 00
Utica, Bethany S. S.....	10 00
" Mem'l Pres. Ch.....	10 00

NORTH CAROLINA

Catawba Circuit, M. E. Ch. South.....	13 06
Matthews Circuit, Meth. Ep. Ch. South.....	7 00
Ramseur and Franklinville, Meth. Ep. Ch. South.....	8 80
Town Creek Circuit, Meth. Ep. Ch. South.....	10 00
Wilkes Circuit, Meth. Ep. Ch. South.....	7 85

OHIO

Creston, Pres. Ch.....	3 90
Indianola, Meth. Ep. Ch.....	5 00
Kimbolton, Meth. Ep. Ch.....	4 00
New Lexington, Pres. Ch.....	4 00
Sandusky, Ref'd Ch. C. E. Society.....	10 00
Springfield, Third Pres. Ch.....	15 00
Unity, Pres. Ch.....	4 00

OKLAHOMA

Custer, Liberty Union S. S.....	1 46
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OREGON

Oregon Conf., United Brethren in Christ.....	8 55
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PENNSYLVANIA

Allison Park, C. E. Society.....	3 00
Beaver, Ref'd Ch.....	2 51
Birmingham, Pres. Ch.....	5 25
Jamestown, Pres. Ch. (for missions).....	5 00
New London, Pres. Ch.....	10 00
North East, First Pres. Ch.....	10 11
Philadelphia, Carmel Pres. Ch.	15 01
Raymilton, Mt. Pleasant Pres. Ch.....	2 00
Sinking Valley, Pres. Ch.....	5 00
Warriorsmark, Chapel of Birmingham Pres. Ch.....	3 00

VIRGINIA

Appomattox, C. H. Pres. Ch.....	4 00
Culpeper, St. Mark's Parish.....	5 00
Petersburg, St. Paul's P. E. Ch.	5 00
Richmond, Christ Ep. Ch.....	14 83
" St. Luke's Mission P. E. Ch.....	4 75
" Trinity P. E. Ch.....	6 00
Richmond, St. Andrew's P. E. Ch.....	15 00
Washington, Trinity P. E. Ch.....	1 78

WASHINGTON

Bucoda, Meth. Ep. Ch.....	2 00
Rainier, Meth. Ep. Ch.....	2 00

WISCONSIN

Milwaukee, Evang. Ref'd Ch. S. S.....	5 00
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\$3,447 13

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama.....		\$91 56
Brooklyn, N. Y.....		56 34
Brown Co., Minn.....		2 52
Chester Co., S. C.....	\$40 00	50 00
Cincinnati Young Men's, O.....		136 28
Columbus and Franklin Co., O.....		4 07
Duck River, Tenn.....		50 00
Galena, Ill.....		75 00
Gillespie Co., Tex.....		36 25
Jersey Co. Bible Com., Ill.....	49 80	
Lake Co., O.....		2 49
Laredo, Tex.....		10 12
Long Island, N. Y.....	200 00	
Marshall Co., Miss.....	5 00	
Massachusetts.....		478 28
Memphis and Shelby Co., Tenn.....		57 06
Monroe Co., N. Y.....		181 36
Morris Co., N. J.....		174 59
Nashville, Tenn.....		6 95
New Bedford, Mass.....		60 00
Oktibbeha, Miss.....		9 06
Orange Co., N. Y.....	295 10	
Oshkosh City Welsh, Wis.....	102 50	
Ottawa Welsh, Minn.....	62 00	
Pennsylvania.....		1,284 25
Rock Co., Wis.....		12 56
Savannah, Ga.....	25 00	
Scranton Welsh, Pa.....		29 16
Scriner and Vic., Neb.....		41 25
Sussex Co., Del.....		200 00
Vanderburgh Co., Ind.....		8 10
Warren Co., N. J.....	125 00	
Wayne Co., Mich.....		11 19
	\$904 40	\$3,068 47

RETURNS FROM BOOKS DONATED

Board of Foreign Missions of Presbyterian Ch., West Africa Mission.....	\$143 40
Champlin, O. P., Fargo, N. D.....	1 34
Ellis, C. H., Ellisville, Miss.....	2 10
Holcomb, H. A., Akeley, Minn.....	20 00
Jones, Mrs. J. P., New Orleans, La.....	88
Presbyterian Board of Publication, Philadelphia, Pa.....	9 90
Starbuck, Rev. V. H., West Liberty, Ky.....	1 70
Studer, F., Portland, Ore.....	40
	\$179 72

DOMESTIC AGENCIES

Agency Colored People of the South.....	\$380 87
Bible Society of Virginia.....	154 88
Northwestern Agency.....	242 38
	\$778 13

MISCELLANEOUS

Retail Sales.....	\$1,825 58
Trade Sales.....	487 73
Sales of Waste Material.....	275 67
Income from Trust Funds.....	2,424 55
Income from Available Funds.....	84 45
Income Subject to Life Interest.....	683 37
Depository of Northwestern Agency.....	267 59
Depository of Bible Society of Virginia.....	19 87
J. Burr Legacy Income.....	69 81
Fitch Shepard Bible Fund.....	285 37
Available Funds.....	130 00
Record.....	4 61
Rentals.....	4,588 36
	\$11,146 96

Total Receipts..... \$31,643 28

TRANSFER FROM BOOK ACCOUNT TO DONATION ACCOUNT

Morris Co. Bible Society, N. J.. \$200 00

CASH STATEMENT FOR JUNE, 1907

RECEIPTS

DISBURSEMENTS

From Legacies	\$10,221 37	For Field Agents' Salaries, etc.....	\$319 30
.. Individuals	1,897 10	.. Foreign Agents—Sales and Collections Reported and Retained.....	885 27
.. Churches	3,447 13	.. Bills Exchange Paid.....	8,282 42
.. Auxiliaries, as Gifts.....	904 40	.. Grants to Missionary and other Societies.....	50 00
.. Perpetual Trusts—Income.....	1,671 00	.. Domestic Agencies	2,257 47
.. Special Gift as Perpetual Trust—Rents.....	753 55	.. BIBLE SOCIETY RECORD, Postage, etc.....	115 33
.. Bible House—Rents.....	4,588 36	.. Library Expenses.....	6 75
.. Income from Available Funds—Interest.....	84 45	.. Legacy Expenses.....	36 00
.. Sales of Bibles Donated	179 72	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,622 75
.. .. Domestic Agents	778 13	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,431 76
.. Manufacturing Department—Sales of Waste Material, etc.....	275 67	.. Manufacturing Department—Material, Wages, etc.....	14,573 71
.. Salesroom—Cash Sales.....	1,825 58	.. Depository—Salaries, Boxes, Cartage, etc.....	1,729 02
.. Auxiliaries—For Books.....	3,068 47	.. Salesroom Expenses	164 82
.. The Trade	487 73	.. British and Foreign Bible Society for Bibles, etc.....	1,007 78
.. Depositories of Domestic Agencies	287 46	.. Beneficiaries—Annuities	1,578 87
.. Trust Funds—Income Payable Beneficiaries.....	683 37	.. Account Burr Legacy Income.....	219 50
.. J. Burr Trust—Income.....	69 81	.. Trust Funds Invested.....	674 98
.. Fitch Shepard Bible Fund.....	285 37	.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	20 83
.. BIBLE SOCIETY RECORD	4 61		
.. Available Funds.....	130 00		
	<u>\$31,643 28</u>		<u>\$36,976 56</u>
Cash Balance from May.....	12,426 73	Cash Balance to July.....	7,093 45
	<u>\$44,070 01</u>		<u>\$44,070 01</u>

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| 4 The Bible and Foreign Missions. | 18 Eighty-four Years. |
| 5 What Can Young People Do for the Bible Society? | 19 The Hand of God in the Circulation of the Bible. |
| 6 Common Inquiries and Answers. | 20 The American Bible Society and the Auxiliary Societies. |
| 7 8, and 9 (Out of Print.) | 21 The Man with the Wonderful Book. |
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